

THE NUR AF SHAN

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No. 49

FOREIGN TELEGRAMS.

London, Nov. 28.

Mass meetings have been held of the National Liberal Federation and Congregational Union. The utmost enthusiasm prevailed and a resolution was passed condemning the action of the House of Lords over the Education Bill.

Sir Henry Campbell-Bannerman wrote that the Bill was a travesty of its original form. "We cannot," he said, "have any tampering with main principles and, failing an arrangement which would not prejudice the cause of education, a way must be found to carry out the wishes of the country."

Mr. Balfour, speaking at the Junior Constitutional Club, declared that the Cabinet's quarrel with the House of Lords was not merely a party movement. He emphasized the determination to fight against the oppression of religious minorities.

The Times Washington correspondent says it is believed that President Roosevelt in his forthcoming message to Congress will show little sympathy for Californian action towards the Japanese and will favour the nationalization of Japanese who desire it.

Sir William Preece, presiding at a demonstration of the Danc Poulsen's new wireless system of continuous electric waves said that it meant the death knell to the present system of wireless telegraphy. Mr. Poulsen was confident of trans-Atlantic transmission.

London, Nov. 30.

In the French Chamber M. Jaures expressed anxiety at the Government taking action in Morocco without the assent of the Powers before the Algeiras Act was ratified.

M. Pichon, Minister for Foreign Affairs, declared that the despatch of warships which sail to-day is a precautionary measure. France must protect her citizens in view of the present disturbances.

The French Fleet has left Toulon to-day bound towards Morocco.

Sir Edward Grey, replying to a question in the House of Commons, said that France and Spain were prepared to take in an emergency whatever provisional measures were required pending the constitution of the regular police force contemplated by the Algeiras Conference. It was not intended, he said, to send British warships there.

London, Dec. 1.

The Paris *Le Temps* announces that M. Pichon, the French Foreign Minister, has sent a circular to the Powers justifying the Franco-Spanish intervention in Morocco, and in the notifying of the action no objections have been raised anywhere.

Senor Moret has formed a new Spanish Cabinet. He pursues the policy of his predecessors regarding Morocco, but it is less anti-clerical.

Mr. Haldane, Minister for War, speaking at Bedford yesterday, declared that, unless a settlement is effected on the education question, a secular system of education must be the result.

The House of Lords challenged the Government's right to claim that they have the mandate of the electors, and the Cabinet was absolutely united as to the necessity of taking up the challenge.

London, Dec. 2.

Mr. Lloyd-George speaking at Oxford repudiated the absurd

and ridiculous claim of the Lords to revise the business of the Commons. If the Lords persisted in it the time had come to consider whether the country is to be governed by the King and the Peers or the King and the People.

London, Dec. 1.

A telegram from Washington states that it is understood that President Roosevelt is determined to press Congress to give the Federal Government power to force individual States to obey treaties.

London, Nov. 30.

There is intense indignation in Russia regarding the Volga famine owing to the revelation that the Assistant Minister of the Interior, M. Gourko, gave a contract for wheat of the value of four hundred thousand pounds sterling to a firm dealing in a toilet requisite and advanced the firm £30,000. The wheat naturally was not delivered, and the regular dealers declare that it is now impossible to deliver it in time to save the famine-stricken. M. Gourko has refused to explain to the Council of Ministers and will explain only to the Tsar.

The Tsar has appointed a committee of enquiry on the Volga wheat scandal.

Calcutta, Dec. 3.

The *Observer* states that Mr. Chamberlain's condition is such as to preclude hope of further public service. He has gout of the eyes, and his heart is also affected.

London, Dec. 3.

A telegram from Teheran received in Berlin states that the Crown Prince has been summoned from Tabriz to assume the Regency.

There is sharp discord between the Parliament at Teheran and the Court party. The former is forwarding the scheme to go to the National Bank for an internal loan.

In an interview Mr. Miller, the American Consul-General at Yokohama, who is now in San Francisco, declared that Japan was ready to go to war over the schools question, which had led to a recrudescence of irresponsible newspaper comments which were to be deplored.

The Washington State Department has demanded an explanation from Mr. Miller.

London, Dec. 4.

The Lords have concluded the Report stage of the Education Bill with further amendments unacceptable to the Government.

President Roosevelt in his Message to Congress deals drastically with Japanese exclusion and reproves severely the Americans behaving badly to Japanese. He urges an amendment to the Constitution enabling the President to enforce the Treaty rights of aliens against individual States and declares that he will employ all permissible forces, civil and military, on this Japanese question.

President Roosevelt describes the barbarous slaughter of seals at the Pribilof Island and says that negotiations are proceeding between Britain and Japan on this subject. He suggests that if the hideous cruelty of the pelagic sealing continues the Americans should exterminate the entire herd in the most humane manner possible.

Consul-General Miller repudiates having been interviewed at San Francisco.

The following is the continuation of President Roosevelt's message to Congress.

He congratulates the nation on its literally unprecedented prosperity and recommends a law prohibiting corporations to contribute to the expenses of a political campaign.

MADE IN JAPAN

EDITORIAL NOTES.

There can be little doubt that the yearly festival dearest to the heart of all Americans is not the "Fourth of July" but "Thanksgiving Day," which now for a long time past has been celebrated on the last Thursday of each November. There are people who profess to believe in no God and who rejoice that the Constitution of the United States is so non-committal on religious subjects; but we doubt very much whether even these would feel pleased if the year were allowed to pass by without the "Thanksgiving feast." It is linked in the memory with all that is most wholesome in our national life, and it lives in the memory along with the sweetest of our childhood's recollections. It is associated with family re-union, and sometimes with reconciliation and the forgetting of old quarrels. It helps to bring to mind kind deeds that we have done in the past when we were more thoughtful than we are now (And is not this after all one of the truest pleasures of life? We do not get half the enjoyment from remembering what others have done for us that we do from remembering what we have sometimes been inspired to do for them). And in the glow of gratification which comes from such thoughts, we are led to repeat the pleasure, and give something more than we had planned to, perhaps, before the memory of some past "Thanksgiving" had thawed the ice of selfishness in our hearts.

The following poem is not a great composition by any means, but by setting forth the true idea of "Thanksgiving" it may help us to feel a pleasure in what we often regard as simply a duty. How often our praise of God is simply perfunctory!

THANKSGIVING MORNING

BY CLARA BROUGHTON CONANT.

O bountiful giver, inspire
Our praise and thanksgiving to-day!
We slumber, dull souls that we are,
While thy mercies are showered on our way.
When the flowers their bright petals unfold,
When in the broad fields of our land
The grain waves its banners of gold,
All, all are the gifts of thy hand.
The harvests of summer are stored,
On our land rests Prosperity's smile;
As we go to the house of the Lord,
Let no murmurs our spirits beguile.
If the hand of our Maker above
Has chastened us during the year,
He did it in Fatherly love,
And longs to console and to cheer.

Thanks, Lord, for both pleasure and pain,
For the day that is dawning once more,
When kindred, united again,
Recall the sweet seasons of yore.
Though mantled with snow is the earth,
Bloom for us those fairest of flowers,
The children, whose innocent mirth
Brings joy to these tired hearts of ours.
The free air we drink in to-day,
O God of our Fathers, we owe
To Thee; through the storm of the fray
At last gleamed thy radiant bow.
The tempest was lulled into rest,
And sunshine illumined the sea:
By millions, the poor and oppressed
Now flock to this land of the free.
For the greatest of gifts to our earth,
We praise thee, O Father, to-day,
For the carols that welcomed his birth,
For the love that illumined his way,
For his death amid anguish and pain,
This sin-fettered world to set free;
For his glorious rising again,
His triumphant ascent unto Thee!
For the charities wrought in his name
Toward the sinful, the poor, the forlorn,
For the pure love that burst into flame
When Christ the Redeemer was born!
O Master, awaken our powers,
The chords that have slumbered so long,
Let thy hand sweep these heart-strings of ours,
Till they break into jubilant song!

All our readers and well wishers will be glad to learn that, from the first of January next, the Rev. Henry Golak Nath B. A., of Philour will be the editor of this paper, the *Nur Afshan*. The present editor will continue to prepare the "English Supplement" and any contributions, or articles relating to it should be sent as formerly to Rev. R. D. Tracy, Ludhiana; but all other communications should be addressed

REV. HENRY GOLAKNATH, B. A.,
Philour, Punjab.

In view of this impending change, it is highly desirable that all remittances of money for the current year's subscription should be made within the present month of Dec. to the retiring editor and manager in order that the new editor may begin unhampered by any unpaid bills.

It is not easy to see from the present state of affairs what will be the result of the treatment which is being accorded to the famous "Education Bill" by the House of Lords. If the Government, as Mr. Lloyd-George and Mr. Birrell affirm are unwilling to attempt any compromise, then—well!, it would seem as if the Hindustani expression *Khuda*

Jane, used reverently, were the only one fitted to describe the state of uncertainty into which we shall be thrown. Surely there can be no serious intention on the part of either august body to bring about such a dead-lock as would be created by a disposition to yield nothing, not even an inch, to the opposing side. We live in a world of compromises, and as long as men are physically, intellectually, and spiritually imperfect, we can expect nothing but the constant necessity for having to admit the possibility of our brothers being right while we are in the wrong,—at least enough in the wrong to make us humble.

LIFE FOR A LOOK.

The plan of salvation is the mystery of the ages, but the way of salvation is so plain that no man need err in it. One has only to believe. The Scriptures illustrate this under various figures. Faith is as easy as the simplest movement. "Look unto me and be ye saved." As the Israelites bitten by the serpents were to look and be cured, so men are to look to Christ.

Nothing is easier than to look. The hand need not be raised, nor the body turned. The eyes may move when the head even is at rest. So the eye of the soul. The thought of the heart may rest on Christ. It is not necessary to seek any particular place, to work up any special religious excitement, or to go through any particular program of spiritual exercises. It is simply look or believe; just where and just as one is.

Simple as the way is, it is, nevertheless, the only way. "Look unto me and be ye saved." "For I am the Lord, and there is none else." The bitten Israelite might have used all the remedies and charms and snake stones in the camp to no purpose. No effort of his could free him from the poison. The only way was to look. So one who feels himself a sinner may try other plans in vain. He may resolve to quit bad habits. He may fast, and give alms, and pray. He may put forth every effort, but it will do no good unless he looks to Christ and trusts in him. That is God's way.

There is a natural feeling in the heart of man which prompts him to save himself. Tell him to look to Christ, and he answers, I must prepare myself. The only true preparation is immediate obedience. Time spent in preparation to come to Christ is wasted. The Bible nowhere says, Prepare says, Prepare to "look unto me." Now is the accepted time, and now is the day, not to prepare for salvation, but "of salvation." The command is not, Prepare to believe; but, Believe. It is not, Make yourself fit to come unto me; but, Come. It is not, Get ready to look; but, Look and be saved.

Some persons trouble themselves in advance about the after duties of religion. They borrow distress of the future.

They say, "If I look to Jesus and accept him, I must give up this pleasure, or this; or, I must be active in Christian work. I could never do it." They make salvation a very different thing from that set forth in God's word. Instead of looking to him, they look at difficulties of their own making. To trust in Christ is a simple thing, but to fight a battle, unaided, with the world and the flesh is very different. The command is not to give up this or that sin, or to do this or that good deed, but look to Christ. Good works and growth in grace are so associated with salvation that we may confuse them. After one looks, there are other things to be done. There are new duties and perhaps conflicts and labours, but there will also be new strength. He who would settle all questions before he gives himself to Christ fights his battles single-handed. He who first accepts Christ has his aid and with this aid difficulties which seemed infinite vanish. Let no one stay away from Christ because he doubts his ability to live a Christian life. The promise is, "As the day is so shall thy strength be."

This promise holds good as to the various questions of doctrine which vex troubled souls. When one feels the burden of sin and turns to God's word for direction, he finds things too deep for his understanding. Questions are raised which he can not solve. These divide Christians into different denominations. He would know what is truth, which Church is right, and spends time in study. The divine plan does not involve the settlement of doctrinal questions. It simply shows Christ crucified and says, "Look." "Believe." The first duty is to accept him. Afterward these questions may come up. The children of Israel on the shores of the sea did not trouble themselves about the wilderness beyond. Their thought was the sea. How was it to be crossed. When the poison was in their veins they could not discuss the future division of the promised land. So man's first thought must be forgiveness; when that is secured, the profession with questions of creeds can be determined. God's word assures us that "whosoever shall do the will of my Father which is in heaven shall know of the doctrine." He who obeys the first command shall receive light and strength for future duty.

BIBLE STUDY.

He who is unacquainted with the contents of the Bible is sadly uncultured, from a literary standpoint, and lamentably ignorant in regard to the most practically important matters that can engage the attention of human beings. It matters not what a man may happen to know as to business, science, art or secular literature, he is an uncultured, undeveloped and ignorant man if he is not familiar with the Bible.

The writings of our great poets, as Milton, Tennyson, Longfellow, Whittier and Kipling, are overflowing with references to facts and incidents of Scripture, while great prose



writers as Scott, Hawthorne and Robert Louis Stevenson, show the same ready acquaintance. The great writers on philosophy and ethics show themselves saturated with its teachings, while the great statesmen-orators who capture and hold their audiences, show that they are masters in their knowledge of and ready reference to the great volume whose teachings are the source of all that is good and necessary to the salvation and the spiritual life of the people as individuals. The good man, to-day as in the time of the Psalmist, will meditate on it night and day. It makes known to us the way of life. It teaches us of God and of salvation. It instructs us in the truths which lead to repentance and faith and pardon. It tells us how to turn away from sin and death to life and grace, and it shows us how we may become the sons of God through faith in Jesus Christ as only Savior.

It is well that one of the foremost purposes of the Presbyterian Brotherhood, as projected, is to be an effort in the way of a revival of Bible study. There can be no spiritual fibre or backbone without the study of God's Word. In proportion as men know it, and love it and obey it, are they strong men for God. If we would advance the interests of intelligent, consecrated and stalwart Christian manhood, we must put God's Word in the place designed by God when he gave it to us to enlighten, direct and strengthen our lives.

THE QUIET OF THE HEAVENLY VOICE.

With that deep hush subduing all
Our words and works that drown
The tender whisper of thy call,
As noiseless let thy blessings fall
As fell thy manna down.
Drop thy still dews of quietness
Till all strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.
Breathe, through the heats of our desire,
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still small voice of calm!

JOHN G. WHITTIER.

CHRIST'S REPRESENTATIVES.

Christianity is on trial in the world, and Christ has only human beings to represent him. Upon the lives of those who bear his name depends the world's opinion of Christ and of his religion. If those who assume the name "Christian" are not more lovable and admirable and joyous

and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true. This is a staggering responsibility for Christians to face: it would be a hopeless and an overwhelming responsibility if there were not a personal, present Saviour in the world to assume the whole burden. The fight is his, not ours; yet battles that he is fighting for us may be lost if we so choose, and for every such defeat his influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear his in vain to-day.

SUNDAY SCHOOL TIMES.

KNOWING MORE OF CHRIST'S DOCTRINE.

There are those who refuse to follow Christ, saying, "Suffer us first to know more of Christ's doctrine." It certainly is commendable to desire to know more of the teaching or doctrine of our divine Lord. But how shall we know more of that doctrine? Is that doctrine likely to be learned by us while we are living in disobedience and even in open rebellion to Jesus Christ? He himself said with marked profundity of wisdom, "If any man is willing to do His will he shall know of the teaching, whether it is of God or whether I speak from myself." We have in this passage the formulation of a universal law. In no other way is it possible to get an experimental knowledge of Christ's doctrine. Obedience to the divine will is necessary to knowledge of divine truth. This law applies equally to the acquisition of all kinds of knowledge. The student of science must possess the scientific spirit; he must submit to the laws by which scientific knowledge is acquired. If he will not so submit he may become a sciolist, but never a scientist. The same law applies to the study of music, of art, of literature and of knowledge of every kind. If you would learn Christ's doctrine you must go to Christ's school. He who would walk the lofty heights of true knowledge must sit long in lowly obedience at the feet of Jesus Christ, the world's great teacher.

There are profound mysteries and difficult problems at present involved and insoluble in the Bible. If the Bible be a revelation from God we must expect it to contain truths above our present apprehension. A Bible which all could fully understand in all its parts we could not receive as God's final revelation. Wherever the finite and the infinite come in contact, insoluble problems arise. The difficulty is not so much in the divine revelations as it is in the imperfect human apprehension. We admit that many things in the Bible are above our reason in its present stage of development. But our reason is not the measure of the highest reason. There are probably intelligences so far

above us that what is inscrutable to us may be to them thoroughly understandable. The book of nature, as well as the volume of revelation, is mysterious. No one can give us a satisfactory definition of electricity. No one can tell us exhaustively what gravitation is in all its relations. The theory of universal gravitation was established by Sir Isaac Newton, but although he gave us his great law, he did not give us a satisfactory definition of gravitation itself. No one can really explain the essence of matter. We can divide matter into three kinds or classes, but when asked to define matter the wise man will remain silent, or speak with great caution. Many things in the Bible which were once inexplicable are now thoroughly understood. Many things which are inexplicable today will be explicable tomorrow. It is evermore true that additional light is to break forth from God's Word.

But is it fair to speak as if the Bible consisted for the most part of contradiction, conundrums and difficulties? Is it quite honest even to imply that the Bible is chiefly of this character? Are there not in it great and blessed truths which are as simple as they are sublime? Augustine long ago affirmed that if the Bible has depths in which an elephant can swim, it also has shallows in which a lamb can wade. It is a lamp for simple men, rather than a puzzle for learned students. Could anything be simpler than such words as these, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life;" "Believe on the Lord Jesus Christ and thou shalt be saved?"

—Standard.

THE MAN WITHIN.

Character, whether in young or old, is the man within. A pretty and characteristic story is told of Robert Burns to the effect that when walking the streets of Edinburgh with a somewhat fashionable and fastidious companion he met a poorly dressed friend whom he greeted warmly. His companion thought it unbecoming in the poet to "lower himself" by being familiar with people of peasant rank and rustic dress. At this Burns flamed out with a noble indignation: "It was not the dress I spoke to," he said, "but to the man within—the man beneath whose peasant's bonnet has a head, and beneath his hodden gray a heart, better than a thousand such as yours." Character therefore is not a matter of circumstances or surroundings, of poverty or riches, of school or church, of occupation or profession. These may help but they need not hinder and can never control the development of character. The "man within" grows slowly, and like the man without, is dependent upon nourishment and atmosphere for its growth. The spirit of God is its native air and the imitation of Christ its best nourishment. We are shaped by what we love.

And in the human spirit the divine Spirit begets the graces of virtue and faith and knowledge and brotherly kindness by which character becomes not only sound but symmetrical, not only solid but lustrous. Live in the Spirit, that is the first rule of splendid and enduring character; and the second is like unto it: Live by the rule of Christ. Hard? Yes, but how engaging! Trying? Yes, but the end how glorious!—Herald.

The little boy who does not speak a word, but whose scant resources are the basis on which Jesus builds his mighty deed, is he not still among us, and is he not still too often overlooked?

Charles E. Jefferson.

THIS BEAUTIFUL EARTH.

Oh, the beauty I have seen,
On the earth and in the sky!
Oh, the sunshine in between
As the shadows floated by!
Oh, the faces sweet and fair,
And the bird-notes in the air,
And the grace the blossoms bare
Dearly nigh!

Where the sunrise glory gleams,
Where the twilight hushes fall,
In the laughter of the streams,
In the ivy on the wall,
Where the thoughts of love arise
In a maiden's happy eyes—
What a dream of beauty lies
Over all!

There are terrors of the storm,
There is winter's chilly woe,
But the Father-love is warm,
And his wisdom has it so;
All the world's the Father's kiss,
Just a glimmer of the bliss
In the region after this
Where we go!

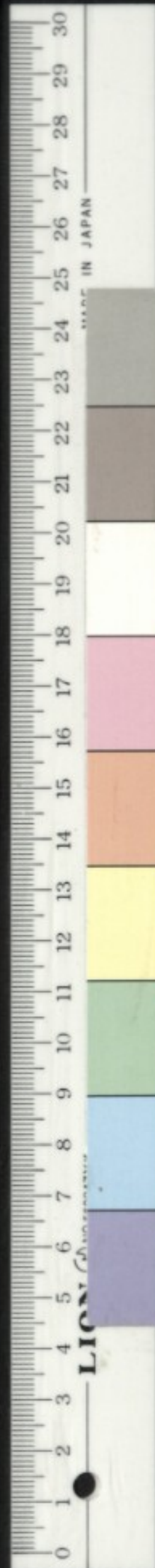
—Amos R. Wells

THE YOUNG MANHOOD OF CHRIST.

The one thing which we know certainly about the boyhood of Christ is that he was a learner. So intense was his desire to know more about the things that to him were of primal importance, even as a boy, that he actually appeared to forget for a little space his earthly parents.

It was absorption in hearing what the men whom he questioned had to say about his Father in heaven that kept him in the Temple while Joseph and Mary started back to Nazareth.

If, as is generally believed, Joseph died while Jesus was still young, undoubtedly upon Jesus fell the burden of providing for his widowed mother, and younger brothers and sisters.



Can we not imagine what kind of elder brother he was in that home? How they turned to him in every emergency, his tender care of the toddling baby sister, his word of loving counsel to the younger brother, the quiet strength upon which his mother leaned, while those who lived close to God, and had studied the prophets, looked on with awe, scarcely able to believe that this might indeed be the very Christ.

The Master's ministry began in his own home, by working and providing for those who were bound to him by the ties of flesh and blood. And although the salvation of the world waited for him he did not leave them until one or more of the older sons reached man's estate, and were able to take up the burden which he must now lay aside, in order that he might assume that larger burden, the

It is not seldom that a life of great and wide-reaching ministry began with the trivial round, the common task of the home. Aspiring to great deeds, until we have served apprenticeship in smaller ones is like endeavoring to build a magnificent structure without a foundation. It will come tumbling about our ears.

Many a young man has had to lay aside the dream of a life, not knowing whether it ever can be taken up again, in order to go to work—it may be uncongenial work—to provide for the helpless ones whom God has given into his keeping. Let such an one think often of the young carpenter at Nazareth, toiling early and late to obtain food, raiment and shelter for those to whom he would ere long bring the greatest of all gifts, eternal salvation.

Deep must have been the sorrow, and perhaps strong the opposition, in that home when Jesus, after a few months' absence, during which time he had seen John the Baptist and had been baptized by him, suffered the forty days' temptation in the Wilderness, and, on his way home, had been a guest at the marriage in Cana of Galilee—told them that he would never again form one of the household as he had done heretofore, that henceforth his mission was to the entire world.

It was not until after Christ's death and resurrection that his own brothers accepted him as the Messiah. At this time, although they loved him, they did not understand him, and were afraid that he was about to bring unpleasant notoriety and ridicule upon the entire family.

That is just that every young Christian has to contend with to-day, in a household where the other members do not as yet know the Lord. They are so afraid one of their number may be thought peculiar. But a ministry of quiet, loving service in the home never went unrewarded. We can imagine how, after Jesus went out into the world, James, John, Joseph, and his two sisters would talk among themselves, recalling all the goodness to them, his patience, his neverfailing care. And we know that later on they followed him wholly.

But there was one who understood and sympathized, and that was his mother. And when does the mother not understand? Mary had not "kept all these things and pondered them in her heart" since his marvelous birth for nothing. And now she, whose whole life from early girlhood had been a beautiful, joyful acquiescence

in her Father's will, for submission is too weak a word—gave what was dearer to her than life, her heaven sent first-born, realizing that by so-doing she was working "together with God" for the redemption of mankind.

Let no young Christian be discouraged if those around them are not at once won for Christ. That did not happen to our Lord himself. It may be that not until you have passed by their lives into another sphere of work will the seed that you have sown by loving service bear fruit. —Herald

MARRIAGE IN THE CHINESE CHURCH. CURIOUS ORIENTAL CUSTOMS.

A copy of an essay written by Bishop Graves, the American Bishop in Shanghai, in which he describes the questions of Chinese marriage, and discusses the question how far need the teaching of the Christian faith interfere with these customs, has been received by the *Mission Field*. The customs used in Chinese marriages, he says, fall naturally into two divisions: those of the betrothal and those of the wedding. In Chinese betrothals the important point for us to notice is that the parties concerned are not the principals. The contract is really made between the families of the future bride and groom as represented by the heads of the respective families, those in whose "patria potestas" the person to be betrothed stand. This is the first and most fundamental distinction between Chinese and Christian marriage. Among the Chinese the heads of the families alone choose, and the inclination of the principal parties is not consulted. The preliminary negotiations are carried on through go-betweens. When an agreement has been brought about, presents are sent to the family of the bride and cards with the names and date of birth of the parties are interchanged. If these are accepted, a settlement is effected by sending proof, and a contract is written. The festivities of the betrothal then commence. The services of a fortune-teller are usually asked to determine whether the horoscopes of the parties as expressed in the cards allow them to marry. The parties are now betrothed, and the binding character of the betrothal is such that it gives both parties a right to sue for the conclusion of the marriage, and will be enforced by the courts.

THE WEDDING CELEBRATION.

Years may pass, and usually do pass, before the conclusion of the marriage. When the time comes, presents of different sorts are sent to the father of the bride, and a further document is exchanged. In this contract the number of the presents and amount of money to be sent to the bride's family are expressly stipulated. Then a day is fixed for the marriage. On the day before the wedding day the presents, furniture, clothing, &c., of the bride are carried through the streets in procession to the bridegroom's house. On the wedding day the bridegroom goes in person to the bride's house to bring her home. The bride, seated in a red chair, is brought in procession to her new home, where she is formally received by the bridegroom. The bride and groom worship heaven and earth and enter the bridal chamber, where they drink cups of wine which they exchange with each other, and the marriage is finished. The wife is considered to have left for ever her own family and to belong henceforth to the family of her husband. There are, it is plain, two points in which these customs are at variance with Christian marriage.—(1) In Christian marriage the consent of the parties is of the very essence of the rite, while in Chinese marriage the consent of the parties is not even asked, but all depends upon the will of the heads of their respective families; (2) the worship of heaven and earth is the recognition of heathen divinities.

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